





Division

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Section

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Rev. Charles Hodge, D.D.

With A Respects of his
Friend & Brother,

R. Anderson.

July 30, 1856.



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MINUTES

OF THE

SPECIAL MEETING

OF THE

ARCOT MISSION,

HELD

IN JUNE, 1855;

ON OCCASION OF THE VISIT OF A DEPUTATION FROM
THE PRUDENTIAL COMMITTEE

OF THE

AMERICAN BOARD OF COMMISSIONERS FOR
FOREIGN MISSIONS.

CALCUTTA:

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1855.

SPECIAL MEETING OF THE ARCOT MISSION.*

A SPECIAL meeting of the American Arcot Mission was convened at Chittoor, Wednesday, June 27, 1855; to confer with a Deputation from the Prudential Committee of the American Board of Commissioners for Foreign Missions. The following persons were present:—

Rev. RUFUS ANDERSON, D. D.,	} <i>Deputation.</i>
Rev. AUGUSTUS C. THOMPSON,	
Rev. HENRY M. SCUDDER, M. D.,	
Rev. WILLIAM W. SCUDDER,	
Rev. JOSEPH SCUDDER.	

The ladies of the mission were present by special request.

The meeting was opened by reading a portion of Scripture and prayer by the chairman, the Rev. H. M. Scudder.

The Instructions of the Prudential Committee to the Deputation were presented by Dr. Anderson, and read by the secretary. Dr. Anderson then read a statement expressive of the views of the Deputation, as at present informed, upon subjects that would come before the meeting for consultation and discussion. The Rev. Mr. Thompson then read a list of subjects for discussion.

Resolved.—That, as the mission is a small one, they act as a committee of the whole in drawing up a report on these subjects, after they have been considered by the meeting.

The following subjects were then taken up and discussed.

1. *The governing object in missions to the heathen.* Is it

* The proceedings here printed, *for private use*, are those of the Mission. The Deputation, though assisting in the deliberations of the meeting, did not vote in any case; and they reserved to themselves and to the Prudential Committee, the adoption, or otherwise, of the opinions and recommendations embodied in the proceedings.

the conversion of sinners, the gathering of those converts into churches, and the ordaining of native pastors over those churches?

2. *Preaching.* How it should be adapted to the governing object above specified—christian congregations.

3. *Native churches and pastors.* Evidence of piety to be required for church membership—organization and discipline of the native churches—ordination of native pastors—whether native preachers should be ordained, except as pastors—ecclesiastical relation of native pastors and churches.

The meeting then adjourned after prayer by the Rev. Mr. Thompson.

AFTERNOON SESSION.

All were present. The following subjects were discussed :—

4. *Schools.* Whether to be instituted by the Board as converting institutions—boarding schools of unconverted persons, how far allowable—education of catechists and pastors—education of children of the church and of nominal Christians—how far education is obligatory upon missionary societies—presents of clothes to school children—partial board at station schools—boarding schools for orphans. The proper relation in missions between preaching and education—whether heathen children should be admitted to any of the schools—boarding school for females—preparandi class.

Mission adjourned to meet to-morrow at 10 A. M. Closed with prayer by Dr. Anderson.

THURSDAY, JUNE 28TH.

The mission met at 11 A. M. A portion of Scripture was read, and prayer offered by the Rev. W. W. Scudder. The minutes of the last meeting were read and adopted. The subjects taken up for discussion were the following :—

5. *Caste and Polygamy.* The opinions of the Rev. Mr. Barnes, Prof. Hodge, and Prof. Goodrich on the subject of polygamy, were read.

6. *Native helpers.* Employment—wages—houses—traveling expenses.

7. *Stations.* Principle on which they are to be determined—Arnee—Vellore—Chittoor—village stations.

8. *Mission property.* Amount—tenure—houses—preaching bungalows and school houses—zayats—when dwelling houses should be owned.

9. *Salaries.*

10. *Restrictions on correspondence with the Secretaries.*

11. *Government grants.*

12. *Estimates—Appropriations—Expenditures.*

13. *Temporal aid from missionary funds to indigent Native Christians.* Ought it ever to be given?

Adjourned with prayer by the Rev. Mr. Thompson.

FRIDAY, JUNE 29TH.

Mission met at 12 o'clock. All were present. A portion of Scripture was read; prayer by Dr. Anderson. The minutes of the last meeting were read and adopted. The report of the committee on the subjects discussed by the meeting was read, accepted, amended and adopted.

Adjourned with prayer by Rev. Joseph Scudder.

W. W. SCUDDER,

Secretary.

LETTER TO THE DEPUTATION.

Chittoor, June 30, 1855.

DEARLY BELOVED BRETHREN,—We have regarded your visit to the India Missions as timely and important. We have followed you from mission to mission, with our prayers for those blessings which would secure the best interests of Christ's kingdom in this land. We have looked forward with longing to the time when we should have the privilege of welcoming you to the midst of us, feeling assured that your visit would strengthen our hands and encourage our hearts. We have met you. Together we have discussed great topics, reaching to the very foundations of the mission work. We have also the results of similar discussions in other missions.

In view of these results we desire to lift up our hearts in thanksgiving to the great Head of the Church, for having sent you to this land ; and for having so ordered events as to establish the principle, long cherished by us, that the preaching of the Gospel to the adult population is the grand scriptural mode of evangelizing the world. This one result was worth all your efforts, and all the expense of your visit.

We have especially reason to be thankful that you have visited us. You have done us good. You have pointed out in our operations certain things, which would impede the full carrying out of the fundamental principle of our mission. These we have cheerfully abandoned. We feel under deep obligations to you for calling our attention to them. You have also made many other valuable suggestions, for which you will kindly receive our sincere thanks. We are now in circumstances to prosecute our labors with more light and discernment.

We rejoice that you have seen our work; that you have personally acquainted yourselves with our difficulties and trials ; that you have conversed with our congregations, the flock over whom God has placed us as shepherds. You are thus in circumstances to sympathise with us more fully, and to present more clearly our cases in your pleadings before the Father of all mercies.

We desire to send our salutations through you to the American Board of Commissioners for Foreign Missions, and to the churches of America. Tell them that, though far separated, our hearts beat in unison with theirs ; that we have the same object, the same solitudes, and the same hopes. Tell them that, when burdened by anxieties and depressed by discouragements, we are cheered by the assurance of their sympathies and prayers. Tell them of our weakness, and the vast multitudes unreached by the Gospel message. Urge them, in the name of Jesus and for His love, to send us help, and thus place it in our power to preach the Gospel to every creature.

We desire to express our sympathy for those dear to you, who have cheerfully consented to so long a separation for the sake of Christ. May the God of all mercies grant them richly of his grace ; watch over all their interests ; comfort them in their separation ; and speedily rejoice their hearts by a happy reunion.

And now, beloved brethren, what more can we say, than to commend you to the love of our Lord and Saviour Jesus Christ.

May His presence attend you in all your earthly journeyings and labors ; and when the short remnant of our pilgrimage is over, may He permit us to meet where there is fulness of joy, and pleasures for evermore.

Yours in the bonds and fellowship of the Gospel,

HENRY M. SCUDDER,
WILLIAM W. SCUDDER,
JOSEPH SCUDDER.

REPORT.

I.—THE GOVERNING OBJECT IN MISSIONS TO THE HEATHEN.

The object of a mission should be the glory of God in the advancement of the Redeemer's kingdom ; and as the means to this end, it should aim, with singleness of purpose, at the conversion of individual sinners, their incorporation into churches, and the ordaining of native pastors over those churches. This is so manifest as to need no support. It should be the grand, fundamental, controlling principle of every mission.

II.—HOW THE PREACHING SHOULD BE ADAPTED TO THIS GOVERNING OBJECT.

Christ's command is to preach to every creature. It is therefore our duty to enter in among the masses with the Gospel, proclaiming it far and wide ; and wherever we see an individual or a community attracted in any degree whatever towards the truth, we are to put forth those special and concentrated efforts which are adapted to the case. Thus we are to sow the seed broadly, water it with prayers and tears in Christ Jesus, watch in faith for its germination, and cultivate garden spots amidst the waste territories of heathenism. In this way we shall, by God's blessing, gather churches, and while we so do, we shall still continue the proclamation of the message ever onward into the uninvaded regions which lie beyond us.

While thus the word of life should be promulgated in the streets and in zayats through the length and breadth of the land, the missionary should reproduce in the midst of this heathen country, the Christian Sabbath in all its integrity. He should preach twice on

that day in a stated place, allowing no discussion, but uttering God's authoritative truth, as Heaven's high ambassador. This has ever been the persistent practice of this mission. It is a vital force in the centre of all our operations. It not only vivifies and blesses us and ours for the whole week, but also permeates with its constant influences the barren soil around us.

III.—NATIVE CHURCHES AND PASTORS.

1. Native churches should be constituted just as fast as the elements for their formation are developed. Whenever souls are brought into Christ's kingdom, whether it be in town, village, or hamlet, there they should be organized into churches.

2. We believe that, as a general rule, five converted males are a sufficient number to authorize us in founding a Christian church.

3. As to evidences of piety, we find our ideas so clearly and ably expressed by Mr. Ballantine, in the report to the Mahratta meeting on native churches and pastors, we need do nothing more than make this reference to it. *

* "Every person who gives evidence of true repentance for sin and faith in the Lord Jesus Christ, should be received into the Christian church. It is often difficult to determine in respect to particular individuals what constitutes sufficient evidence. Any thing which indicates that a man has forsaken his sins, that he loves the Saviour and desires to do His will and is willing to suffer for His sake, is important evidence. It should be remarked that we very rarely see such deep contrition for sin and such loathing of self on account of it among the natives of this country, as is often exhibited among those who have known the Bible from their childhood. But when an individual manifests a love for the truth, a constant desire to hear and know it, an evident effort to do what is right, and this effort long continued, and especially when we see resistance to strong temptation or steadfastness under opposition and trial, then we may have confidence that he is a true child of God. Knowledge of the great doctrines of Christianity may be very limited, and yet a man be a true Christian. If he exhibit evidence of a change of heart, his ignorance of these doctrines should not be a bar to his admission to the church. His knowledge or ignorance should be considered only so far as it is an evidence of conversion or otherwise. Distrust of the native character may sometimes prevent us from receiving individuals to the church who ought to be admitted. Distrust should not be allowed to prevail too far. There is danger of this from our general feeling in regard to the deceptive practices of the natives. And yet, on the other hand, there may be too much credulity, and in consequence great rashness in receiving men to the church who are unworthy. It is well for the missionary to put a great deal of the responsibility of receiving members to the church upon the native church members. It will be found almost invariably to work well. The native Christians generally form a very correct opinion as to the character of those with whom they are daily conversant. A native pastor will often judge more correctly with regard to the character of a native candidate for church membership, than the missionary."

4. Qualifications of native pastors. On this we observe *negatively* :

- (1.) They do not need an English education. We must say more than this. An English education is a positive injury, and tends to disqualify them in many ways for the pastoral office.
- (2.) In the present state of this country, they do not need to go through the *curriculum* of occidental science, even though the vernaculars be contemplated as the medium of instruction.

We observe *affirmatively* :—

- (1.) They should be actuated by simple love to the Lord Jesus, and the souls of men, and not by the love of filthy lucre.
- (2.) They should have a thorough knowledge of the vernacular Bible.
- (3.) They should have a connected view of the doctrines of grace, so as to be able to state, explain, apply, and defend them. To this end, we have adopted the Heidelberg Catechism, which is not only an excellent compendium of theology, but affords them, in its fifty-two divisions, an annual series of well constructed skeletons of sermons.
- (4.) They should have a street education. We mean by this, that they should, in their preparatory training, accompany the missionary in his street preaching. Thus they will learn his mode of presenting truth, his arguments, and his illustrations. These will open to them a fund of thought, will shape the working of their minds, and stimulate their natural powers to independent efforts in the same direction. They will acquire confidence and moral courage, so as to fear the face of no man. Their minds will be whetted, and brightened, and practically educated to meet the various exigencies of their office. This is the form of a theological seminary, which appears to us to come very near the one that our Lord instituted.

5. Ecclesiastical relation of native pastors and churches. We are missionaries of the American Board of Commissioners for Foreign Missions. We are clergymen of the Reformed Protestant Dutch Church in the United States of America. This defines with precision the ecclesiastical relation of our native pastors and churches. They are associated with us in our ecclesiastical organi-

zation, but do not co-operate with us in the working of the mission in any of its aspects as a mission. This appears to us to render the whole thing simple, easy, uncomplicated, and safe in its operation. Our churches are formed in accordance with the doctrines and rules of the Reformed Protestant Dutch Church in the United States of America, and are subject to its discipline. Native pastors will be united with us in a Classis. We deem this to be of vital importance as an admirable means of cultivating and strengthening the native pastor's character. Bringing them to our side, and giving them a vote with us, will inure them to bear responsibilities, will lead them to think and act as Christian ministers, and will tend to eradicate the servility of the Hindu mind. We shall thus sustain the relation of brethren to them, and be able to uphold them in times of weakness, and teach them to tread the difficult path before them with an equable and cheerful step. At the same time a safe-guard will be secured against the exercise of an undue authority on the part of missionaries. Our organization provides for supposed dangers and difficulties. We have our standards of faith, practice, and discipline, to which conformity is required. Supported by the grace of God, and our ecclesiastical body at home, we shall hope to move on in a steady, well organized, well equipped phalanx in the great work before us.—In the present state of things, we do not think it advisable to ordain natives simply as evangelists. They should be ordained as pastors of churches.

IV.—CASTE AND POLYGAMY.

1. *Caste*.—We make an extract from our rules ; “whereas caste is an essential part of heathenism, and forms one of the mightiest of those forces which are arrayed in antagonism to the Gospel ; and whereas its existence within the pale of the church saps the very foundations of Christian unity and rends asunder the members of Christ's body ; and whereas we do not consider that eating together at the Lord's Supper, and drinking from the same sacramental cup, afford sufficient proofs of the renunciation of caste ; and whereas, while we feel that our Agapai held in connection with the Lord's Supper, after the manner of the primitive church, are promotive of Christian intercourse, and tend to break down some of the barriers of caste, we do not consider that attendance at these love feasts furnishes sufficient evidence of its abandonment ; therefore,

RESOLVED ; 1. That we adopt, as a fundamental law of this

mission, that the entire renunciation of caste be as indispensable a condition of church-membership, as the abandonment of idolatry, or any other component part of heathenism.

2. That unrestricted social and fraternal intercommunication among Christians, evinced by friendly visits, by mutual attendance at marriages and funerals, and by eating and drinking in each other's houses, is the only satisfactory proof of the relinquishment of caste ; and that any individual who does not cheerfully conform thereunto, cannot become or continue a member of any of our churches."

These principles and rules have been faithfully carried out in our mission. We do also require in every case the removal of the *kūḍūmi*, (i. e., the tuft on the crown of the head,) before admission to the church ; inasmuch as this tuft is one of the strongest links in the chain of caste. We need, therefore, add nothing on this subject.

2. *Polygamy*.—Polygamy has not existed, and will not be allowed to exist, in any of our churches.

V.—SCHOOLS.

1. Schools considered as converting institutions. We do not find in Scripture any sanction of the practice of establishing schools as converting institutions ; while, on the other hand, the preaching of the Gospel is held up in the New Testament as the one great method of evangelising the world. It is the sword of the Spirit. We therefore embrace the latter, and reject the former. This has been, and ever must be, the foundation of this mission. The Deputation have led us to see, that we have inadvertently introduced an element into our preparandi class, which is somewhat inconsistent with this fundamental principle. We have accordingly modified that class. It is no longer called preparandi. It stands upon a new basis. It contains twelve persons, all of whom are nominal christians. It is to admit of no increase. Its simple object is to train school-masters for our present urgent necessity.

2. Education of children of the church and nominal christians. It is plain that christians cannot *demand* of us, as their *right*, that we should educate their children. They should be made to understand and feel this, and should be urged to do what they can towards the education of their children, with the expectation that in time it will wholly devolve upon them. But, while this principle is abstractly true, the necessities arising out of the existing state of

things in India demand the establishment of schools for the children of the church and nominal christians. We consider this department of our labour to be of very great importance. In every community, numbering five families and upwards, and containing eight to ten children, a Christian school should be planted and supported by our mission, and should be so conducted as to exhibit to the heathen, the elevating tendencies of a Christian education. We have four such schools in our mission, and they are full of encouragement to us. It has been our custom for a short time back to give clothes in all our schools, and a simple meal daily to those who were required to attend school on the mission compound. The Deputation have convinced us that this course is a wrong one. We have, therefore, cheerfully abandoned it. We feel thankful that a practice fraught with dangerous results has been separated from our system in the infancy of our mission. These schools have been restricted to Christian children. We maintain that this is right :—

- (1.) Schools for heathen children have proved a failure. Therefore, so far as this element is admitted, an element of failure is introduced.
- (2) We sustain relations to these two classes of children so diverse, as to demand the exclusion of the one, and the education of the other.
- (3.) The grand object of planting a school in one of these little Christian communities is this :—we wish to educate that community according to the Gospel. We wish to separate that community as far as possible from the contaminating influences of paganism ; to draw clearly the line of demarcation ; to render it compact in itself ; to instruct, purify, and elevate it ; and in this way to set forth that community in its unity and distinctness, unvitiated by any heathen element, as a light upon the surrounding darkness. The introduction of heathen children mars this unity, obscures this line of demarcation, dims this light, intermingles Belial with Christianity, and interferes with the grand object of the whole institution.

VI.—NATIVE HELPERS.

1. We want more native helpers. This is one of the great present needs of our mission. Our sole object would be to employ them in the preaching of the Gospel.

2. We divide them into three classes : catechists, licentiates, and ordained ministers.

3. Salaries. These are not to be adjusted on the ground of passing from one class to another, but on time of service. They are as follows :—

Unmarried.....Rs.	5	Two years after	Rs. 12
Married.....	„ 8	Ditto	„ 14
Three years after	„ 10	Ditto	„ 16

These are *maximum* rates. While the mission cannot exceed them, it does not obligate itself to give them invariably. Each case will be decided upon by the mission. There is no allowance for children. Rent is to be charged where the mission furnishes a residence. Native helpers travelling on mission business are allowed *batta* at the rate of one anna and a half *per diem*. These items embrace all the allowances of native helpers. They should reside in the places where they are called to labor. As a general rule, fifty rupees should be the maximum cost of their houses. There may be special cases requiring a larger expenditure. No case, however, should exceed one hundred rupees.

VII.—STATIONS.

We now occupy *Vellore*, *Chittoor*, and *Arnee*. With our present knowledge, these seem to us the most favorable positions in our district. After much inquiry, and prayer, and watching for providential indications, we decided to occupy them as stations. We, however, hold ourselves in readiness to go to any other part of our field whenever the cloud and pillar of fire move from over our present abodes. We feel sure that it cannot be determined, *à priori*, which will prove to be the best points of occupancy. We believe that if the Gospel is faithfully preached through the district of Arcot, God will, in the exercise of His electing grace, unmistakably indicate the centres for concentrated labor.

VIII.—MISSION PROPERTY.

The only property owned in this mission is the Arnee house and premises. They are valued at three thousand rupces. In reference to the tenure of mission property, we approve of the rules laid down in the Report on “mission property in houses and lands,” at page 71 of the minutes of the special meeting of the Madura mission, on occasion of the visit of the Deputation.

In Vellore, Chittoor, and Arnee we need churches. These should be plain cheap buildings. They ought to be erected on thoroughfares where many people will come in. Building in the Madura district is very much cheaper than in this. Their estimates would, therefore, be impracticable here. We approve of the style of building recommended by that mission. We shall have to make further inquiries before we can draw up estimates.

IX.—RESTRICTIONS ON CORRESPONDENCE.

At the establishment of this mission the following rule was adopted in reference to this subject :—" All communications to the officers of the Board from individual missionaries, relative to the interests of the mission, shall be circulated among its different members before they are sent." Although the mission feel that this is a wise and proper rule, they do, at the earnest request of the Deputation, rescind it.

X.—GOVERNMENT GRANTS.

It is the opinion of this mission, that it would not be expedient, in any case, to receive such grants.

XI.—TEMPORAL AID FROM MISSION FUNDS TO INDIGENT NATIVE CHRISTIANS.

This mission has never appropriated the funds of the Board for this purpose. Neither does it expect to do so in future.

HENRY M. SCUDDER,

WILLIAM W. SCUDDER,

JOSEPH SCUDDER.

LETTER TO THE MISSION.

Calcutta, July 19, 1855.

TO THE BRETHREN OF THE ARCOT MISSION.

DEAR BRETHREN,—In your report you describe yourselves as missionaries of the American Board, and clergymen of the Reformed Dutch Church. You should have added, as it appears to me, in order to complete your ‘high calling of God,’ that you are missionaries of the Lord Jesus to a foreign heathen people. Without this, your description is not sufficiently broad to serve as a basis for the great missionary superstructure you are hoping to erect. Opening a pamphlet, put into my hands to-day, my eye fell on the following remark concerning the first bishop of Calcutta ;—“ That, though clergymen of the Church of England had begun to engage in missionary labor in the diocese during his episcopate, he never could make up his mind to license, or even to recognise them, because neither the canons nor liturgy of the English Church had specially provided for such cases.” And I remember being disappointed, many years since, on finding that the Cambridge and Saybrook platforms of the Congregational churches, which had their origin in the early period of New England, nowhere recognized distinctly the duty of foreign missions, nor made any express provision for them. My researches did not proceed much farther. But I presume it will be found, that the Presbyterian churches of Geneva and of Scotland, and the Reformed Dutch Church, and the German Reformed Church, and every other sect dating near the time of the great Reformation, are no better off, in this respect, than the churches of Old England and of New England. But few modern missionaries to foreign heathen nations, bent on the sublime enterprise of adding the whole world to Christ’s domain, will find the ancient standards of their own church distinctly providing for an order of things, which the great and good fathers of those times, though they possessed really, and some of them emi-

nently, the missionary spirit, were not in circumstances even to imagine. For this provision we must go to the inspired volume.

The idea springing from this general view is, that foreign missionary societies and foreign missionaries, connected with the different denominations at home, must needs be allowed a latitude as missionaries, in matters ecclesiastical, which would be unnecessary, and therefore irregular, in home missions. I do not at present see how, for instance, the matter of an appeal by a native church member, or native pastor from a Presbytery or Classis in India to a Synod at home, or to the General Assembly, or to the General Synod, could be managed. The place of trial would be changed to a distant country. There would need to be a hearing on the other side of the ocean; and consequent absences, and voyages, and travelling expenses. Looking at the thing as a business-man, as I must do, the scheme seems impracticable to me. And I am sure there is nothing in the relation of the American Board to either of the ecclesiastical bodies of our country, that would require it to make provision for any such interruption of labor, or for any such outlay of finds. I see no solution of the difficulty, but for the ecclesiastical bodies of our country tacitly to admit, as I believe they have done hitherto, that all ecclesiastical processes, *affecting native converts*, shall terminate in the country where they originate. I cannot doubt that actual experience will satisfy all, that some such modification in ancient rules and usages—if it be a modification—is required by the exigencies of this missionary age.

I have only one suggestion to make on your ecclesiastical usages growing out of my observations while among you. We thought you would carry out the grand principle, on which you are so commendably endeavouring to act, were you to *orientalize* the custom of the Reformed Dutch Church at the Lord's Supper. It seems a needless expense and labor in the villages, to provide tables and benches for a people, whose customary table is a green leaf from a tree, and whose seat is a mat spread upon the ground. Let this suggestion go for what it is worth. Your task with this people is great enough, if you seek only to make them good *oriental* Christians. Since

coming to India, I have become more jealous than ever of the effect of every *occidental* usage and habit in our missionary work, which is not a necessary part and parcel of the Christian life and character. It is needless to remark, that the memorial of our Lord's death was originally instituted in strict accordance with oriental ideas and customs. We may *occidentalize* the manner, as we go westward; but by all means let us adapt ourselves as far as we may, in this land of the rising sun, to what are innocent usages of the people.

Mr. Thompson has gone, as you know, to visit some parts of Palestine; and it was thought best for me to make a short visit to this city, before setting my face homeward. It was impossible to write you before his departure, nor could I do it until the present time. And now, if I would secure the printing of your proceedings and of this letter, I must touch only and with brevity on the necessary points.

You have our hearty thanks for your kind letter of the 30th ultimo. Such expressions of confidence and love from our respected brethren of the missions, as we have successively completed our work among them, have done much, through God's blessing, to sustain our spirits and health in the severe journeyings and labors of the past seven months. Allow me to say, that on one point your language of commendation is certainly too strong;—though we understand and gratefully appreciate what was your real meaning. The 'preaching of the Gospel to the adult population,' has indeed been a grand theme of discussion in all the missionary meetings we have had the pleasure of attending in India. It has been those discussions among the brethren, and their elaborated and instructive reports, very far more than anything said by ourselves, that has had the effect to encourage and stimulate to direct preaching labors for the conversion of adults, and perhaps to strengthen the belief, that such preaching is 'the grand scriptural mode of evangelizing the world.'

But the difficulty of access to adults with the preached Gospel is so great in India, and it requires so much practical familiarity with the language, so much zeal, patience and faith, and so much adaptation and love for the work of preaching, that

I am unable to expect anything like a general and effective assent, as yet, in the India missions, to your proposition. I shall myself be content with the result, when all other means are brought and kept under strict subordination to the preaching of 'Christ Jesus and Him crucified' to the adult population. In the arrangements and working of our own missions, I am happy to believe, this will be found to be, substantially, the fact. I am happy also to add, that the more I have seen of other missions, the more I believe that they are coming, if not already come, to this auspicious result. There are, as you well know, immense special difficulties in the working of India missions, growing out of the monstrous system of caste; and the most effectual method of obtaining access for the Gospel to the Hindu understanding and heart, has been and is still a matter of various experiment. It is so, more especially, in missions to the great cities. But our way now seems clear amid the vast population of the rural districts. Our attention has been mainly directed to this department of the work of India missions, and we regard your kind estimate of the good occasioned by our visit, as relating chiefly to the gathering of village congregations and churches, and to village preaching as the grand means to that end. Even here, we must look upon ourselves as but the providential *occasion* of a more clear and distinct development of this great subject.

As you already have printed copies of our letters to the Mahratta, Madura, and Ceylon missions, I need not advert to the topics we have there sufficiently discussed for the purposes we have in view in this visit to India. Your report is a concise, free, and clear statement of your position and aims as a mission. The views we have been led to entertain on most of the subjects of your report, are so fully stated in the letters above named, that we need not repeat them here. The Prudential Committee will be happy to sustain you in carrying out your plans for preaching the Gospel to the masses, and for *aiding* the native christians in the education of their children.

As some have supposed the agreement made by the Board with the Reformed Dutch Church, in the year 1832, to imply more than it does,—though I am not aware that this is true of

yourselves,—I will here quote all the substantial parts of it. The report, which was then adopted by the Board, and subsequently by the General Synod, was drawn up by myself.

It gave to members of the Reformed Dutch Church, acting as individuals, or in voluntary or ecclesiastical associations, the right, if they pleased to exercise it, “of appropriating their contributions to the support of missionaries of their own church, and such others as they approve.” In case Mr. Abeel should find young men in the Reformed Dutch Church possessing the requisite qualifications and willing to accompany him to the East, it stated, that there would not “be any objection to their forming a new and distinct mission, with an ecclesiastical organization and public worship according to their own views and wishes, as has been invariably the case with the missionaries under the superintendence of the Board. And should the friends of missions in that church prefer appropriating their contributions to this, or any other object within the proper scope of the Board, and should it be practicable to expend those contributions wisely upon that mission or object, there can be no objection to such appropriations, and the wishes of the donors will be sacredly regarded. Should it at any time be expedient to increase the number of missionaries in the missions commenced by missionaries from the Reformed Dutch Church, and should suitable men in this church offer their services, and prefer going to those missions, they would have the preference of others.”

“These views,” it was added in the report, “if sanctioned by the Board, place it within the power of the friends of missions in the Reformed Dutch Church to employ the Board and its Committee as their almoners and agents in conducting missions among the heathen, and, at the same time, have the satisfaction of supporting missionaries of their own Church.” “The ecclesiastical relations and responsibilities of missionaries,” it was still further added, “are not at all affected by their coming under the direction of the Board.”

I ought to say, that the Board has never come to such an understanding with any other body of Christians, though I have reason to believe it might have done so; and my convic-

tion for years has been, that it would have been better for the Reformed Dutch Church and for the Board, did our respected brethren of that church stand related to the work precisely as do their brethren in the Congregational and Presbyterian bodies.

The Borneo, Amoy and Arcot missions were formed on this basis, that is, with none but missionaries from the Reformed Dutch Church ; but the relation of these missions (or rather of the two which now exist) to the Board, is precisely the same with that of the other missions in China and India. The ecclesiastical liberty of those missions is no greater than that enjoyed by all the other missions. In none of our missions would it be regarded as conducing to order and efficiency, for the members to form *two* different ecclesiastical bodies within the same mission ; or even *one* such body, which all the members could not in good conscience join. The interests of the great cause of missions are paramount to those of any one sect of Christians. It is of more importance to make known the only way of salvation to perishing men, than it is to extend any one denomination. But we cheerfully admit your freedom, as a mission, to govern your churches by means of the general vote of the church, or by means of elders alone ; (neither of which forms of governing particular churches suffices alone to give them a place in either of the sects of Christendom ;) and also to associate them in classis, presbytery, consociation, or association, when the unanimous vote of the mission adjudges that to be expedient. This *latter* step would of course give them a relation to some one of the existing religious denominations. Our views on this subject, stated merely as opinions, are freely expressed in our letters already in your hands. We shall have the advantage, dear brethren, of seeing in your mission, how the rules and discipline devised for churches in their most advanced state of civilization and progress, will answer for such as are babes in Christ, beyond all power of conception in those who are unaided by the painful experience of these heathen lands. After proving all lawful things, may we be enabled to hold fast that which is found to be good.

We regard your mission with very great interest. Born all of you in India, of eminently missionary parents, and judiciously admitted at an early age to the spoken language of the people, you have, as a mission, pre-eminently, the power of using it in preaching the Gospel. And the bias of your minds is strongly in that direction. So great are the obstacles in the way of preaching to the masses in this country, and the motive to neglect it, that we have not been sorry to see you magnify your especial calling. Let yours be pre-eminently in fact a *preaching mission*. You may stimulate your native christians to educate their children by affording them the necessary aid, but give yourselves "continually to prayer, and to the ministry of the word." Preach daily in streets, in market places, in zayats and bungalows, and, when it is possible, from house to house. It is *Christ and His cross* you are to preach. Where they will not hear of Him, but only of their own superstitions, 'striving about words to no profit,' 'profane and vain babblings,' and 'foolish and unlearned questions,' from such, when it is clear you can get no hearing for your heavenly message, 'turn away.' Street-preaching, even when there are not frequent interruptions, pursued as a daily duty, is more than flesh and spirit can long endure. We were glad, therefore, independently of the high and proper views of the Sabbath which influenced you, that you had resolved to abstain from such preaching on the Sabbath, and to devote yourselves to the more formal, *ex-cathedrâ* delivery of the word in some of your stated places of worship. Our deep sense of the importance of this was expressed in our first letter. Even six days of street-preaching are more than you can endure. We therefore suggested your erecting zayats on some one or more of the thoroughfares, and spending there some part of your Mondays and Saturdays, in speaking to such as might be induced to enter; where you would be entitled to arrange the terms of intercourse; where some new persons might be induced to attend the more formal preaching of the next day; and where you might easily be bound, on the day following the Sabbath, by such as had been in some measure awakened

by the truth. The zayat and street-preaching should be feeders to the central congregations. These also should of course be in the midst of the people. For want of better places, you now preach statedly on the Lord's day in your own houses. But those houses (until you build, and perhaps not even then) are not within the proper native town, but on one side, and only a few heathen attend. The feeling we all had in common was, that such churches as you have described in your report should be erected at proper centres in the native town; that the Sabbath services should be there; and that the inviolable tendency of the preaching in the zayats and streets, and the whole influence of the native helpers, should be directed to collecting stated congregations at those centres, including the greatest possible number of heathens. The most difficult thing in this arrangement is to secure the proper sites for the churches and zayats, and we were happy to afford all the assistance in our power.

Though the Apostles passed rapidly over the ground, they seem generally to have remained long enough in places to plant churches, and give them native pastors. In Crete, where Paul had not time to make his selection, he left Titus to 'set in order the things that were wanting, and ordain elders in every city.'

Finally, dear brethren—and this completes our formal official correspondence in India—FAREWELL! "Now the Lord of peace Himself give you peace always by all means. The Lord be with you all." "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and ever. Amen."

My beloved associate and follow-traveller, Mr. Thompson, desired his affectionate christian salutations to you and yours; and I am, as ever, respectfully and most truly yours,

R. ANDERSON,

Secretary of the A. B. C. F. M.





